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The Elegant Combat

OR, THE

Mutuall Entertainement

between the two learned and famous Frenchmen Monſciur *Du Moulin* and Monſciur *De Balzac*.

Extracted out of the originall,

By

Robert Codrington Maſter of Arts.

And dedicated to the truely ennobled Maſter *Anthony Mildemay*.

LONDON,

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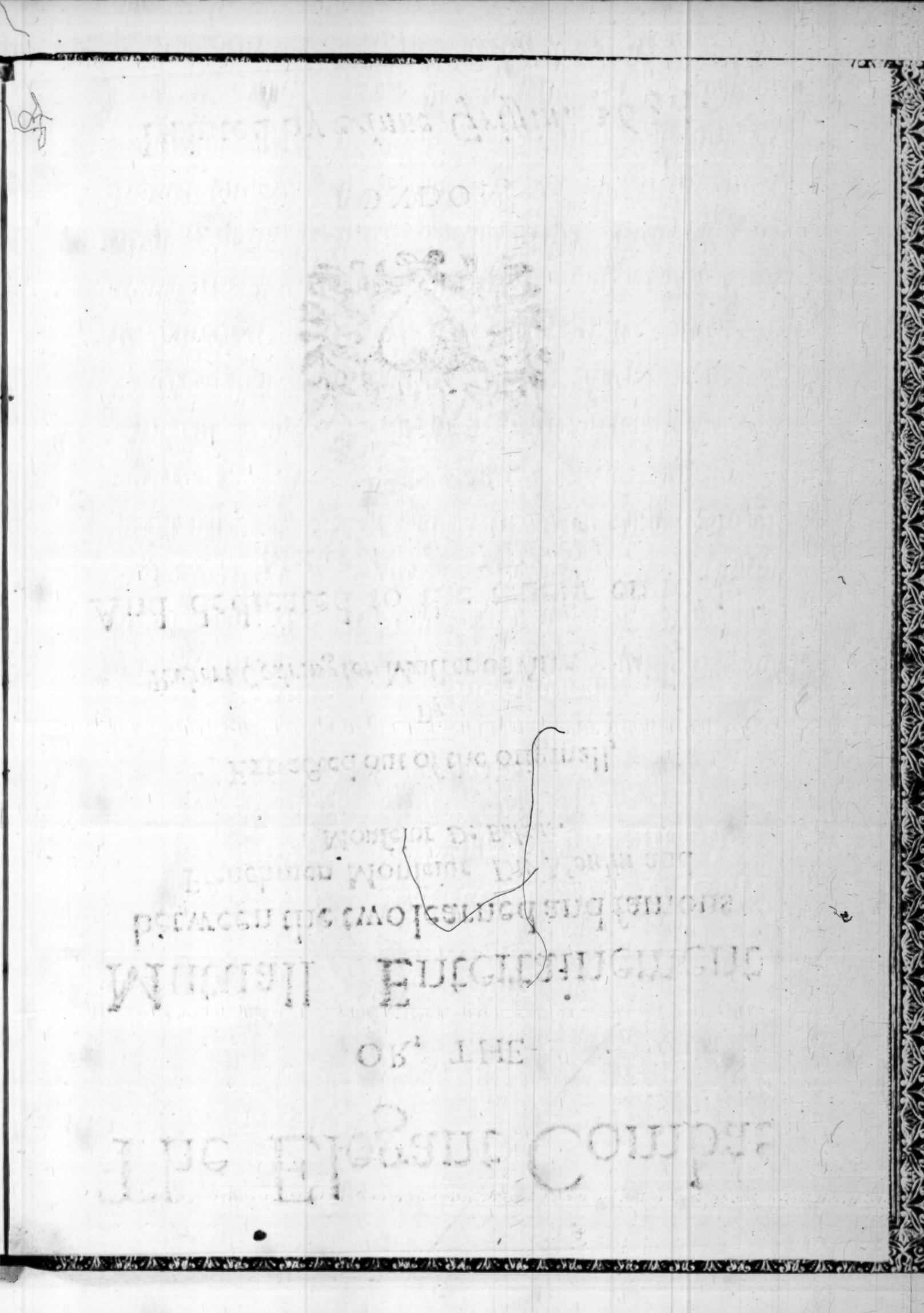

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TO THE TRVE LOVER of all good Learning, and the perfect Mirrour of his owne ranke, the moſt worthy and the moſt accompliſhed, *Anthony Mildemay*, Eſquire.

SIR,

IF theſe papers liue, it is becauſe they deuote themſelues to you, in whom alone they gratulate the happineſſe of your Family, which is ennobled by ſoe faſe and ſo pure a Vertue, that as no Enuy dares approach it, ſo no Flattery can corrupt it, a Family which hath enioyed the fauour of your Soue-

Soueraignes by deſcent, and which hath proued your Vertues as hereditary as your honours. But becauſe it did appeare to cheape a glory to be abſolute in that Court which the King doth daily crowne with the diuine examples of his Vertues, and where hee is no Subiect whoſe practiſe expreſſeth not the loyalty of obedience to ſuch his moſt royall inclinations, it hath beene your Buſineſſe to tranſplant them into remote Kingdomes and Courts, who haue admired the method of his Gouernment by your Diſcourſe, and beleiued it by your Conuerſation, a Truth which their Imitation hath illuſtrated, and which the Pirat and the Infidell hath vnderſtood and beene guilty of it, who taken more by the more victorious ſweetneſſe o your Nature, then you were by their inſolence forgate that they were Turkes and made your Deliuerance as famous as your Wiſdome. You haue enioyed by this a reflecting happineſſe, and haue improued our Practice at home, by being

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ſuch a ſtudied and an elaborate Example abroad and teaching diſperſed Nations the Engliſh Vertue, you haue made the World indebted to your owne. Theſe are the Garlands which doe crowne your praiſes, which your loue to learning doth perpetuate & aduance as much in excellence as number, but the modeſt gratitude of learning being Compendious alwaies in the Panegyriks of her liuing Benefactors doth become to them more abſolute and more iuſt by Death, for Eternity being the Obiect and the End of Learning, their Memory muſt rather be her Subiect then themſelues. But your loue vnto Religion as it is vnbounded, ſo will your Reward be, which hath inuited Bleſſings to deſcend vpon you, Bleſſings which ſhall raiſe you high as in their Centre from whence they flow, and leauing your Story a mirrour to Poſterity, ſhall giue life vnto your Epitaph, when the Ruines of your Tombe can remember it no more. This I do not preſage, but demonſtrate, for Fame

is but the herauld and the voice of Honour, and Immortality rather a Debt then a Reward to Vertue. But I forbeare to afflict you with your praiſes, which are therefore the more due, the more vnwilling you are to heare them. Pardon my impoſed Errour, the aſſurance of your Vertues did giue vnto my knowledge that it was a ſin to conceale them and my inſufficiency to expreſſe that knowledge hath made my language as guilty as my ſilence. But I preſume theſe few leaues deliuered in what forme ſoeuer will be acceptable to you, not for any beauty that this rude hand of mine can lend vnto them, but for the primitiue excellence of their Authors, who meet as admirably in their eloquence as they differ in their ſence. The ſmallnes of the Preſent ſhall the more ennoble and crowne your Acceptance. The Sea receiueth the ſmalleſt drops with as much acknowledgement as the greateſt Riuers, & the like liberality of entertainment hath renowned the Aſſyrian Monarch, and in-

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deerd him more to Immortality then all the Glory of the East or the Maiesty of his Empires could. Be pleased to entertaine this with your leasure and your patience, which shall oblige mee ere many moneths be expired, to present you with a larger volume, as denoted euer to expresse my selfe,

The constant honourer of your Vertues,

R. C.

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A Letter of Mounſeiur *DuMoulin* to Mounſeiur *De Balzac*.

SIR,

I Haue receiued the booke which out of yourfauour it hath pleaſed you to ſend vnto mee, which you could not haue giuen to any Man that did more eſteeme it, or leſſe deſerve it, for although I finde my ſelfe one of the moſt vnworthy to come into your remembrance, yet I am one of the firſt that doe extoll your Vertue, by which you have attained to the height of the Art of Eloquence, and drawing the Bridge after you, haue with admiration left Deſpaire vnto Poſterity. In the deſcription of Eloquence which the Ancients thought to haue no being but in Fancy, you haue made an entire body, and haue demonſtrated that a man of theſe times may outgoe them, the force and dexterity of your Spirit hauing exceeded their imagination, you delight

the vnderſtanding and inſtruct it, and haue ioyned two things rarely ſociable, beauty with ſolidity. This is one of the belſſings of this Age to have bred a Man that in effect hath ſhewed how farre that Eloquence may goe. But of this I had rather ſpeake to others than your ſelfe, who without affecting praile are content to merit it, and which followeth you ſo much the cloſer, by how much the leſſe you ſearch it, ſo that hee muſt borrow your pen who worthily would praiſe it, and I aſſure you that for the exerciſing of it you haue made choice of a ſubiect proportionable to your wit. For as the things done by the King could not bee performed by any other then himſelfe, ſo could not they haue worthily been written by any other then by you, you inſult eſpecially on our miſeries, but in that you are not to bee blamed, becauſe you write according to your vnderſtanding, and that without this draught of your pencill the Kings picture could not bee perfected, whom though God hath imployed to humble vs, yet hath not his maieſty forgotten our ancient ſeruices, nor is hee ignorant how that the late King his Father of glorious memory found no refuge in time of his affliction but among our Churches. Would you be offended Sir, if I ſhould ſay, that it ſeemes to me, that God hath preſented you another Subiect worthy of your excellent Wit, that is the proweſſe and the happy ſucceſſe of the

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King of *Sweden* for ſince the King whom you haue drawne out in ſo rich colours cannot ſatisfy himſelfe to heare himſelfe but praiſed, you ſhall follow his inclinations in drawing the portraict of another King that emulates his Vertues, meane while your worke ſhall be to me not only a proofe of your ſufficiency; but alſo a pledge of your Bounty, and ſeeing it among my other bookes, I ſhall almoſt begin to think my ſelfe ſomebody, becauſe in ſending it to me, you teſtifie that you haue ſome good opinion of me, which ſhall obliege me to wiſh your proſperity and to remaine,

Your moſt humble and affectionate ſeruant.

Du Moulin.

The Letter of Mounſeiur *De Balzac* to Mounſeiur *Du Moulin*.

SIR, There is no modeſty that can reſiſt the praiſes that come from you, and I ſhould diſſemble if I ſhould not acknowledge that I tooke pleaſure to ſuffer my ſelfe to be corrupted by the firſt lines of your letter, but I muſt know my ſelfe a great deale leſſe then I doe to remaine long in that errour; AMan after he hath had a pleaſant dream awaketh, and I ſee well that after you have ſpoken ſo advantageouſly of my labour, you have not vſed all the ſeuerity of your iudgement, fauour you haue done me rather then iuſtice, and have ſought to oblige me though with the hazard of offending truth, your ſelfe being theformoſt you encourage thoſe that are in the race with your hand and voyce, and to perſwade them to follow you, you make them beleeve they

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ſhall outgoe you. Lo here in good earneſt an admirable Artifice, and which I had not diſcouered at the firſt bluſh, But whatſoeuer it be, or from what principle ſoeuer this glorious approbation comes to me, I doe no leſſe eſteem it then an ambitious man would doe a crowne, and without penetrating into your deſigne I rejoyce in my fortune. It is no ſmal thing Sir, to be beloved of you whom I haue alwayes perfectly eſteemed, and haue now a long time marked of the Huguenots party, as an excellent pilot who dares braue a whole fleet out of a Cockeboat, we haue the Right and the Authority, but you haue the Addreſſe and the Stratagems, and are no leſſe confident of your courage then wee are of our cauſe. Certaine it is that thereby you may giue to a Sedition the apparence of a juſt warre, and to a multitude of Mutineeres the face of a well diſciplin'd army, thereby you make pleaſing to many people an opinion that hath loſt the grace of novelty, and although it leaneth towards a downefall, wee muſt confeſſe it hath both lineaments and complexion in your writings, and that neuer any man did ſo cunningly couer weakeneſſe or hold vp ruines with finer force

Si Pergama dextrâ
Defendi poſſint etiam hâc defenſa fuiſſent:

The Towne of *Troy* from being made a Graue
This arme of thine if any Arme could ſaue.

I vse alwaies this language when there is occaſion to ſpeake of you, nor doe I take any part at all with the paſſi o ns of the vulgar, who conſerue not the liberty of their owne, iudgement, and know neither the faults of their owne nor the vertues of ſtrangers. Forme out of what cloude ſoeuer the Day comes forth, it ſeemeth beautifull, and I aſſure my ſelfe that at Rome the better part did praiſe *Hannibal*, and none but plebeians ſpoke opprobiouſly of him. For it is a kind of ſacrilege to bereaue whomſoeuer it be of the gifts of God, and if I did not confeſſe that you had receiued much, I ſhould thinke my ſelfe iniurious to him who had given you much, and in a different cauſe ſhould offend our common Benefactor. It is true that ſometimes I haue not flattered your party, and haue beene a little moued againſt the Authors of theſe late tumults, but hauing obſerued in your bookes that our opinions were agreeable, and that ſubiection due vnto a Soueraigne did make vp a part of that religion which you teach, I thought I might ſpeake with your conſent that which I haue already ſaid, and that in this I was but your ſimple interpreter. Be the Tempeſt begotten by the North or by the South, it is equally odious to me, and I take not counſaile in what concernes my duty either of England or of Spaine. My humour is not to fight againſt the times, nor to oppoſe my ſelfe againſt things preſent, it is paine, to

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mee to conceiue onely the Idæa of *Cato* or of *Brutus*, and being to liue vnder the power of another I finde no vertue more conuenient then obedience. If I were a Swisse I could be content to be the Kings compere, and would not be his subiect nor change my liberty for the best master in the world. But since God hath made me to be borne in chaines I beare them willingly, and seeing they are neither rude nor heauy I will not mar my teeth in trying how to break them. It seemes that Heauen approueth a gouernment which it hath maintained by the succession of twelue hundred yeares, an Euil which had so long continued might in some sort become lawfull, and if the Age of men bee venerable that of states is holy. Those great spirits which I haue designed in my worke, and which you haue had of your party ought to haue come in the beginning of the world, to haue giuen lawes to new people, and to haue trauaild in the establishment of policy. But as it is necessary to inuent good things, so certainely it is most dangerous to goe about to change euen euill ones themselves. I haue no cruell thoughts Sir but those onely that concerne the cheifes of your party. I treate in a manner as an enemy, and I care not for insulting on your miseries, as you ciuilly reproach me, I who haue written that the King should be blessed of all the world if after hauing suppresst the pride of Rebells he did not in-

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ſult on the misfortune of the afflicted. The perſecutors of thoſe who ſubmit themſelues are in like execration with me as the deſtroyers of tombes, neither haue I onely pitty of affliction, in ſome ſort I haue it in reuerence. I know that heretofore men conſecrated places that were ſtricken with thunder, the finger of God was reſpected in the perſon of the miſerable, and great adverſities doe rather worke Religion then receiue reproaches. But ſo to ſtile the good ſucceſſe of the Kings armes were to ſpeake improperly, wee haue all gained in his Victory, all the paine that hath beene impoſed vpon yours hath beene to make you as happy as our ſelues, and they are now poſſeſſors and enioyers of that ſecurity of which they were but amorous & iealous before their townes were taken. Our Prince will put no yoake on the conſciences of his ſubiects, hee will not haue that receiued by force which cannot be well receiued but by perſwaſion, nor vſe thoſe remedies againſt the French which were good againſt the Moores. If the King of Sweden doth ſo vſe his proſperity, and doth not defile ſo pure a Grace by puniſhments and proſcriptions, I promiſe you to doe that which you haue deſired of me, and to imploy all my Art and Vtenſils to erect him a ſtatue. This is iuſt to touch my inclination to pray me to praiſe that prince, when ſhould all the Crownes which are imbroidered on his Scarfe

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bee changed into ſo many kingdomes, they would not be ſufficient (me thinks) to recompence ſo rare a Vertue or to imploy ſo vaſt a Spirit. As I expect nothing but Greatneſſe from his valour, ſo I hope for nothing but Goodneſſe from his Vertue. And although ſome haue declared in Spaine that hee is the very AntiChriſt, yet I am neither ſo deuout to beleeue that newes, nor ſo fearefull to bee afraid thereof. Onely I ſay vnto Scrupulous Men who aske mee thereabouts, that in the meane time our King hath there a Second that ſerues him well and that no Man could preſent vnto the houſe of Auſtria a Demurre that could diuert him more from ſtudying on our affaires. Sir, I will paſſe noe farther, Better it is to ſtand at the portall of a holy place then to enter thereinto being vnprepared. Beſides that this diſcourſe is already long enough for the beginning of Acquaintance. Pardon (if you pleaſe) the Contentment which I haue in entertaining you, which is the cauſe that I haue forgotten both your buſineſſe and my Cuſtome which is not to preach with my friends, but you haue giuen mee the Text which I haue treated on and I beleeue that you hauing ſuddainly opened the bottome of my heart, and I not diſ-

ſembling with you my affections; you wil hereafter take Confidence in my freedome; with which I proteſt vnto you moſt ſolemnely that I am,

Your moſt humble and affectionate ſeruant.

De Balzac.

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An anſwer of Monſeiur *DuMoulin* to the letter of Monſeiur *De Balzac*.

SIR,

I Had ere now anſwered your letters if they had beene in my Poſſeſſion, but they haue a long time runne vp and down the towne euery one deſiring to take a Copy thereof, and from the towne they haue walked to the Villages from whence the peſtilence hath remoued us, for albeit that in all your writings there ſhine the force and liuelineſſe of your Spirit ſeaſoned with Grace and Sweetneſſe, tye in theſe letters you haue excell'd your ſelfe, ſo elaborate is the ſtile, and the Conceptions ſtrong and pleaſing, that all here gliſters: neither doth the ſoundneſſe hinder the cleereneſſe of it, wherein you are different from many of theſe times who take delight to

dabble in the inke, and amongſt plenty of thornes haue but little light, like that of a Gloworme ſhining out of a Buſh, wherefore in reiecting the praiſes that I haue giuen your quill, you ſhew in earneſt how much you doe deſerue them, for you reiect the title of eloquent with ſo much eloquence, as it ſeemes that you haue taken a taske vpon you to ſhew that your Modeſty is vniuſt, and to accuſe me for not hauing praiſed you enough, you muſt change your ſtile if you would bee beleeued, and muſt become barbarous to the end you may perſwade. It would very ill become me to reply vpon all points of your letter, I will not enter into that liſt with you, the ſcope of my writings being not to ſtroke the eare but to ſtrike the Conſcience: This is their preuiledge that write for true Doctrine, that incongruities paſſe oftentimes for elegancies, and that Barbariſme is ſociable with Truth. For as blew and red flowers among the Corne doe delight the eye but diſaduantage the harueſt, ſo ornaments among good doctrine doe diminiſh the fruit of the teaching, and doe cauſe that inſteed of of teaching matters wee are ſtaid at words, and doe weigh periods, theſe flowers muſt fall before the fruites come on, and groſſer termes doe oftentimes giue a deeper impreſſion. And it being neceſſary in ſuch matters to vſe ſometimes ſtrong reprehenſions; to bring hither the flowers of eloquence, were as if

we ſhould ſcourge our children with a noſegay. It is for falſe religions to borrow theſe ornaments, as in their Temples and Ceremonies they will haue ſplendor, ſo they require a ſwollne and an artificiall language, like vnto a Woman ſparkling with Diamonds whoſe eyes are blind, which Sir, I ſay to anſwer to thoſe offenſiue praiſes which you too liberally beſtow vpon mee, praiſing mee in that I haue a Grace to lye, ſaying that I defend a bad cauſe with dexterity and Stratagems, without right and without Authority, and that I maintaine an opinion which hath loſt the grace of nouelty, and for the height of all my praiſes, you ſay that I would be fit to giue a Sedition the apparence of a iuſt warre, which dexterity of ſeducing you place amongſt the gifts of God, which you ſay you haue in great eſteeme, ſo with a double artifice you pricke me as you tickle me, and lift mee vp a ſpectacle on high after you haue beſmutched and deformed mee. Pardon mee Sir if I tell you that there is no blame which is not more tolerable then theſe praiſes, to bring more Art and Induſtry to defend Error ſerueth to no other end but to goe to hell with a better Grace, and to ſweeten poiſon to deſtroy both himſelfe and others with more dexterity. It were better a thouſand times for ſuch a Man to be dumbe then ſo vnhappily eloquent, and to bee the moſt bruitiſh amongſt men then to

haue ſuch an ingenious peruerſeneſſe. This is ill taking of meaſures, to place a fraudulent Eloquence amongſt the gifts of God. It is rather the Deuill who whets the tongue and pen of ſuch a Man, aud lends him his armes to make warre againſt God. In briefe you haue heapt on mee thoſe praiſes which *Homer* giues to *Paris*, prayſing the beauty of his lockes but making him to bee the ruine of his Country. Now that if on our ſide there were Benifices, Riches, and Penſions, you might haue ſome Colour to thinke that a ſpirit deſirous to appeare had beene drawne by theſe allurements to defend an euill cauſe, but Pouerty and Reproach being the Cognizance of our Profeſſion, to bee wicked for nothing would be with the loſſe of piety to loſe common Sence. And whereas you ſay that our Religion hath loſt the grace of Nouelty, I ſay that it is impoſſible it ſhould looſe that which it neuer had, but if it were or had beene new, this ſhould not haue beene a Grace vnto it but a Blemiſh. Nouelty may giue ſome grace vnto Saſſets or Apparell, but not to the Doctrine of Saluation: that were good newes for Italy, where the new Saints doe make the old ones looſe their Credit, and for the church of Rome in which the Pope doth vaunt of his power to change that which God hath commanded in his word, and that he can make new Articles of Faith, who not being able to ſay with Saint *Peter*

Gold

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Gold and Siluer I haue none, vseth his ship to traffick; making a noise with the keyes, whose locks he hath changed. From this head a defluxion is fallen on the Body of the Clergy, who set vp their Banke in the Temple, and abandoning the *Dominicall letter*, are altogether addicted to the *goldennũber*, From whence it comes to passe that all is put to sale, euen God himselfe and the remission of sinnes, and that priuate Masses are not said but for those who haue contributed to the Church, the wit of auarice digging euen into Sepulchers, so that a rich Man cannot goe cheape into his Graue. And there can be no greater change then of a spirituall to make a temporall Monarchy, but our Religion is the true and ancient Christianity, onely new in this, that it reiecteth all nouelty, and esteemeth doctrine new that is not from the Beginning; It being the heauenly Truth which the Son of God brought into the world, the violence of prouoked people haue no more power against it then the Winds haue power to change the beames of the Sunne. This is it, why I make my prediction quite contrary to yours, and instead of the declining which you speake of I assure my selfe that it wil flourish and chase away the darkenesse of this Age by the brightnesse of it. And I wonder how you can delude your selfe with such a hope, in a time wherein our Religion receiueth so great Increase in the low Countreyes

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and in Germany, and wherein the Greeke Churches doe range themselues vnder our Confession, being drawne thereunto by the euidence of the Truth. This without doubt is one of the praises which you reserue for the King of *Sweden* to haue contributed to so good a Worke, of whom besides his Valour and successe you will aduance his Clemency, and for this that in places conquered he hath vsed no violence against the Roman Clergy, but letteth euen the Iesuites themselues alone, although they teach that it is lawfull to kill Kings, and that many parricides haue come out of their schooles, who hauing lately called this King Anti Christ doe now in their Colleges make declamations to his praise. And if our Churches in France doe suffer any Diminution, this proceeds not from the Cause of the contrary party, but from the Auarice of some of our Nobility who wound vs in giuing eare to that TIBI DABO which the Deuill propounded to the Sonne of God, for there are found of those who are alwaies armed against iron, but not against siluer, and in this golden Age a bag of Pistolls is of great weight, & being put into the balance doth often times ouerweigh the Conscience. But the Church is no more weakned by that, then a Mans body is by hauing vomited a worme or spit forth some filthinesse. So Pride, Vanity, and Auarice are more conueniently lodged in the temples of Idols

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then in the houſe of God. True it is that thoſe of your party do talke of our Religion with great Contempt as of a deſperate Cauſe which notwithſtanding from the loweſt is often mounted vp on high: they ſpeake of vs, as if we intended to mine the Alpes with a pin or pierce a Lyon with a feſtraw. They blacke vs ouer with iniuries doing as the enemies of the Goſpell did of old who clad the Martirs in the skins of wilde beaſts to animate the dogges to teare them, for they transforme vs into monſters to prouoke the people againſt vs, but the ſonne of God hath prepared vs againſt this reproach, and he himſelfe hath paſſed by the like proofes. I doe rely vpon your goodneſſe and your Wiſdome that you will ſupport me if I be ſenſible on this ſide, for you are too cleare ſighted not to diſcerne the weakeneſſe of your Cauſe, hauing a long time liued at Rome from whence with the examples of vices came the deciſions of the Faith; where the Iewes, enemies of the name of Chriſt doe liue in peace, but the Chriſtians & the faithfull are burned; where in the time of Lent the Shambles are ſhut and the Stewes are open; where the Penitents whip themſelues in publike for the ſins of others; where is exerciſed a marchandiſe of Annats, of benifices, of diſpenſations, and pardons: and I remember that I have reade in one of your letters that it is excellent good ſinning there, and that you diſtinguiſh the Ro-

man religion from the Popes Court, for feare the corruption of the one ſhould not ſtirre vp an euill preſumption of the other, although that this Court doth rule religion. A ſpirit excellent as yours ſhould not ſuffer it ſelfe to bee inknarled with ſuch ſenſeleſſe opinions. But you haue a more delicate religion then that which the vulgar do beleeue, or your Church doth inſtitute, nor doe you faſten vpon any thing which is not agreeable to your humour. I make no doubt but you ſcorne the hypocondriacall deuotion of thoſe who adore bones, who kiſſing and apparelling Images and toſſing up and downe their hallowed graines, doe make their prayers by tale in words they vnderſtand not. Without doubt you doe not thinke it good that Seruice ſhould be ſaid in an vnknowne tongue as if God were become barbarous to Men, or as if the Pope had forbidden God to ſpeake in French; you haue ſeene at Rome many Altars where the Pope hath ſet vp pardons for a 100 and 200 thouſand yeares with as many quarantines, and power to draw a ſoule out of purgatory; you haue ſeene there the madneſſe of the people comming two or three hundred miles to a Iubily to obtaine the remiſſion of their ſins which God hath preſented vs at home by the preaching of the Goſpell; nor are you ignorant out of what ſtocke the Pope drawes this his liberality; for he heapes vp the ſupera-

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bundance of Faſtings, whippings, pilgrimages of Saints and Monkes, and conuerts the ſame into payments for the ſins of others. When at Rome you did refreſh your chamber with a Gale ſufficient to driue a Ship, and did mount into your Caroach onely, to croſſe a ſtreet, you had not then the leiſure to ſtudie theſe ſuperſtitions. But if you had then the Curioſity to take the miſſall, and therein to read the Cautels and the Rubricks which doe prouide againſt inconueniences in caſe the winde ſhould carry away their God, or the Rats ſhould haue eaten *Ieſus Chriſt*, or the Prieſt ſhould vomit him vp, you would excuſe vs and ſay, certainely it is no marúaile if this poore people do finde theſe things of ſo hard digeſtion and ill agreeing with the maieſtie of the Sonne of God. On two points principally we inſiſt, namely on the Succeſſion of the Pope into the Apoſtleſhip, and on the primacy of S. *Peter*: and we could neuer yet obtaine that any Man would ſhew vs the Inſtitutions of theſe two things out of the word of God. But enough of theſe matters, from which I would haue abſtained if you had not puſhed me forward. I ſubſcribe to the reſt of your letters. Obedience vnto Soueraignes is a thing both iuſt and neceſſary. To findin our owne Religion or in that of the Kings occaſions of Rebellion is to raiſe vp tumults to defend religion by courſes condemned by Religion it ſelfe, who be-

ing neceſſitated in their owne particular affaires, doe hope to finde eaſe by moouing the fiſhpoole and to ſaue themſelues in the middeſt of Confuſion. The Cauſe of God was neuer aduanced that way. *Moſes* had power to ſtrike Egypt and their King with great plagues, yet would he neuer draw the Iſraelites out of Egypt without the permiſſion of their King. I am of opinion that in Ciuill Cauſes it is more expedient for the people to haue a bad maſter then to haue none at all; how much more hauing a good and clement King are wee obliged to be faithfull to him, who in pardoning vs hath not done as they doe who help forward their clemency by diſdaine, eſteeming him that hath offended them vnworthy of their choller, but hee hath followed his naturall inclination which hath carried him not only to pardon but to benefit alſo, ſo that to be conquered by him is profitable. Furthermore I haue alwaies beleeued that there is no worſe eſtate then Anarchy, in which euery one is a ſlaue becauſe euery one is a maſter and where the exceſſe of liberty is the Cauſe of Slauery. For this liberty bringeth licence, and licence confuſion, and confuſion ſlauery. As the hand would be an vnproper inſtrument, were the fingers all of an equall length, So a multitude of equall perſons moue not without inconuenience; your *maxime* that it is dangerous to change euill lawes is true out of the buſineſſe of Religion.

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ligion. To ſubiect a Mans ſelfe by docility vnto lawes which lead unto hell, is to breake the lawes of God, and ſuch who haue made thoſe lawes ſhall not protect before God, thoſe who obey them. But where nothing is to bee conſidered but the loſſe of goods and life, it is better to vndergoe that vniuſt yoake then to bee exempted from it by troubling the publike peace by rebellion againſt the Soueraigne, for the force of humane lawes doth not conſiſt in this that they are iuſt, but in that they are lawes, and are made by them who haue Authority, and albeit they haue ſomething of vniuſt in them, yet it is iuſt to obey them. There are to bee found Eſtates who haue a long time liued in peace and proſperity vnder vniuſt Lawes well obſerued, and others liuing vnder iuſt Lawes but ill obſerued haue fallen into ruine and confuſion. This peace and proſperity will bee allwayes found more durable in a Monarchy than in any other forme of State, for it is the onely ciuill gouernement which imitates the gouernement of the vniuerſall World, where there is but one Maſter, and all other States when they are much growne muſt of neceſſity come vnto it. But of Monarchies ſubſiſting at this day, this of France hath the preheminence in Antiquity and good Lawes: the mooving humour of our nation & inclined to change is a cleere proofe that the State is well compoſed, for it had long ſince

ouerturned the State, if the Pillars were not firme, and the building well compacted. Being borne vnder this Monarchy wee desire the prosperity of it, and that the crowne of our King may be like the crowne of Egges which daily doth increase by Age. If our religion were generally receiued in France, the Kings Maiestie should bee more exalted and his power should the more enlarge it selfe. For the Pope should no more pretend to haue power ouer the life and the Crowne of our Kings, and should vaunt no more that hee might depose them; there should not in France bee any more iustice than that of the Kings. Causes bred on this side the Alpes should not be called ouer to Rome. The Clergie should bee subiect to Ciuill Lawes aud should bee tryable before the Kings Iudges. The Kingdome should no more bee exhausted of money that goes to Rome for Annats, dispensations, and pardons. So many Lands possessed by the Clergy and thereby fallen into mortmaine should owe vnto the King the same seruices and duties which other Lands doe which are possest by the Nobility. In briefe I dare say that the principall reason of the hatred which men beare to vs is beeause we defend by the Word of God the right of our Kings against the vsurpation of the Popes, who make them kisse their pantofles and vnder the shadow of penance doe impose vpon them corporall

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punishments. But this is our vnhappinesse that as the holy Scripture is a booke which is hid from Kings, so in that which concernes the liberty and independance of their Crownes, they learne nothing but from them whom the Pope holds bound by the belly. But this is too much. The pleasure which I take in entertaining you makes mee forget that I write an Epistle and not a booke, and hath carried me beyond my limits: that clause wherein you say that I would giue vnto a sedition the apparence of a iust warre hath urged me to take some kind of reuenge which hath bin this, to tire you with the length of my letters; yet it shall not hinder mee from admiring the beauty and the force of your wit. I honour the guifts of God whereſoeuer they bee found, on the other side also, I hope that this little sharpenes which I haue vsed shall not depriue him of your fauours who honours you and who is,

Your most humble and affectionate seruant.

Du Moulin.

FINIS.